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THE

# Banner of the Covenant.

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DECEMBER, 1855.

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[For the Banner of the Covenant.]

## CHRISTIANITY OF THE PEOPLE AND GOVERNMENT OF THE AMERICAN UNION.

ABSTRACT OF DR. M'LEOD'S SPEECH IN PARIS, IN THE CONVENTION.

"I rise, Mr. Chairman, not to make a speech, but simply to present a statement upon a specific subject, which has been suggested to me by several of my colleagues from the United States. The subject is, *"The Christianity of the people and government of the American Union."* We profess to be, and are, a Christian nation, and the evidence of this, so far as it is a matter of statistics, is found in the lucid report of my excellent friend Dr. Baird, which now lies upon your table. The question has been asked, "Where is the Christianity of the United States?" and presuming this question to be now before us, I proceed to answer it by the four following statements.

1. *The Christianity of the United States is found in the hearts and lives of its Christian inhabitants.* The statistics of the present population of the country are before you distinctly and in detail, and the sum of them is, a large majority of the people are either actually professors of Christianity, or connected less directly with the various religious denominations, which they aid in sustaining. It is shown that Church accommodation is provided for nearly two-thirds of the entire population, and that there is a Christian teacher to each 937 of the population. If the moral and religious character of a community is determined by that of a majority of its intelligent members, as they stamp upon it their own impress, then the United States is a Christian nation, for the majority of its people declare themselves friendly to the Christian religion, worship the Christian's God, and receive the Bible as a Divine revelation. It is of the Christianity of the people *as it appears* that we are now speaking, but evidently the conclusion is legitimate, that here also there is a very large amount of the religion of the heart—of true piety. Among the millions of professors there is a blessed multitude of God's own children, holding the Head, Christ, sanctified by his Spirit, living to His glory, and as they are aggregated together, enjoying the communion of saints, and preparing for the life to come.

Nor does the Christianity of the American Union exist among its people as an interest foreign to its civil and political institutions. It does not exist merely by governmental permission, nor by sufferance of opposing majorities; but it is at home, on its own ground, and it constitutes a controlling power for good, and to which even statesmen are compelled to do homage. The experiment has again and again been made, and it has shown that, whatever in moral reform the Christianity of the country unites in demanding, it is able to secure. Looking, then, upon Christianity at home in the hearts, and exhibited in the

lives of the American people, we claim for them the character of a Christian republic. They are not a nation of infidels, nor of heathens, nor of Jews, nor of persons indifferent to all religion, but a Christian community. Nay, we go further—we say, a *Protestant nation*; for the Protestant denominations are largely in the majority, and let them differ about what else they may, they are all united in their opposition to the Papal system. Protestant Christianity laid the foundations of our civil and political institutions, and for it we mean to maintain them.

2. *The Christianity of the United States is found in her ecclesiastical organizations.* And here we again refer to the report upon your table. It states the names and number of the organized Churches throughout the land, and the relative proportions of the population embraced by each respectively. It shows that the Church of Rome is greatly in the minority, and that, after making large deductions for the non-evangelical sects, the Christian denominations who give an open Bible to the people, and preach the Gospel in all its essential features, are largely in the majority. Formed as the population of the American Union originally was, by emigration from the Churches of the Old World, and increased as it is by constant accessions from the same sources, all the religious bodies there have their counterparts in America, distinguished from them only by circumstantial differences. The Presbyterians of various classes, the Episcopalians, the Congregationalists, the Baptists, Methodists, and others, have their respective establishments. They build their churches, labour on an equal footing among the masses, worship according to their preference, and are all equally protected by the civil authorities.

As a general rule, a large measure of friendship and Christian affection exists among them, and they provoke one another to love and good deeds. They all labour to advance the common morality, and, let them differ as they may, they all agree in the four following great facts and principles: first, that the Bible is a revelation of God; second, that it is at the foundation of all sound national education, third, that it is the only rule of faith for Christian men; and fourth, that it is the great palladium of civil and political freedom. In the ecclesiastical bodies of the country, comprising as they do the various tribes of our New Testament Israel, the Christianity of the United States has its visible embodiment and organized manifestation.

3. *The Christianity of the United States is found in her benevolent and religious voluntary associations.* It was remarked by a distinguished English nobleman—we believe it was Lord Morpeth—when visiting the United States, “that the palaces of America were her hospitals and asylums for the distressed.” This was, indeed, the generous compliment of a courteous foreigner, and we mention it simply to indicate that an intelligent and candid visitant was struck with the large amount of provision made in our new country for the relief of human misery in its various forms. And all this is the product of American Christianity. When, however, we speak of the voluntary associations of the country, we refer more immediately to those whose business it is to give the Gospel to our own people, and send it to other countries. We have an example of these in the American Bible Society, whose simple purpose is to give the word of God, without note or comment, to the world; in the Tract Society, itself an Evangelical Alliance, to publish the Gospel to every accessible creature; in the various Home and Foreign Missionary Associations, as they proclaim salvation through Jesus Christ by the living teacher to men of all nations; in the Sabbath School Union, as it takes hold of the rising generation, and points it to God, from the moment almost that it leaves its cradle; in the American and Foreign Christian Union, as it aims at bringing to the light of truth the votaries of the antichristian superstitions; and in the other societies for similar purposes, that exist so extensively and are sustained by the sanctified wealth of the family of God among us. These associations are the glory of our country. In their formation Evangelical Christians are seen stepping forth from

their ecclesiastical organizations, and standing together on the broad platform of the common Christianity, covenanting with one another, and with God, to give his saving truth to the nations. Here the Christianity of the American Union is now seen with its coat off, and at work. And it sends us here to-day, men and brethren of every nation, to give you the assurance that it is ready always to work with you and by you, until our common Saviour Jesus Christ shall come by his Spirit, and possess the nations for himself.

4. *The Christianity of the American Union is seen in the Constitutions, laws, and practice of the State and Federal authorities.* The American Government is a confederacy; several sovereign States united together under a common bond; distinct from each other for all domestic purposes; one for purposes common to all, and for intercourse with foreign nations; and both the State and Federal Constitutions are definitions and expressed limitations of the amount of power granted to their public functionaries by the people, who are themselves, under God, regarded as the sources of the delegated authority. Looking at the abuses of power in matters of religion in other nations, and in former times, it has been the object of the American people, from the beginning, to keep their religion as far as possible beyond the control of the civil magistrate,—to hold this precious gem in their own hands, and to take care that it shall not be made the sport of mere politicians. And this is the reason why there is so little mention made, comparatively, of the subject of religion in the American constitutions. To regulate the great matter of the worship of God, and the preparation of immortal man for the life to come, is a reserved right of the people themselves in their personal character, as individuals responsible to the Lord of the conscience, and in the ecclesiastical relations into which it is their choice to enter. In keeping it here, however, they never meant to countenance or encourage a national infidelity.

A Christian people do not give themselves an infidel Government, merely because they say, "We will not give the control of our religion to the civil magistrate." Neither will it be likely that a country, a large majority of whose Christian inhabitants are Protestants, will give themselves a magistracy subject to the Papal apostasy.

When, too, we refer to the Constitutions of the several States, we find that all indirectly, and the most of them formally, contain a recognition of the being of Almighty God, and man's responsibility to Him. In some of them, His providence and grace are also maintained, and the duty and right of all men to worship Him affirmed. Under these Constitutions, laws are made for the observance of the Christian Sabbath, for restraining and punishing immorality and profaneness, for regulating the institution of marriage, and for the protection of religious worship and ecclesiastical property. No man can enter upon office in the State without swearing by Almighty God to discharge its duties; and it is no uncommon thing for the State to appoint chaplains to its public institutions of reform and charity, and to offer up prayers and thanksgiving in its legislative assemblies. In the practice, too, of the Federal authorities, there are similar recognitions of the being and grace of the God of nations, and the religion of Jesus Christ, His Divine and Eternal Son.

We are among those in our country who have always lamented that the Federal Constitution does not distinctly mention the name and providence of God. Impliedly they are there. But they ought to have been expressed. It is, however, to be remembered, that the name of God is in the States' Constitutions, and that, to obtain a complete system of government, the Federal and State Constitutions must be considered together. Thus the defects of the one are in some degree supplied by the other. In the practice of the national Government, too, there are recognitions of the religion of Jesus Christ distinctly appearing. By a constitutional provision, the President is exempted from signing bills on the Lord's day, and the public offices are closed and their occupants released from duty. Chaplains are employed to offer prayers at the



opening of its sessions each day, and to preach the Gospel in its hall on the Sabbath, and on funeral occasions, by each of the Houses of Congress. Chaplains are also employed for the army and navy and national military schools, and paid from the public treasury.

No officer of the Government can enter upon his duties until he has sworn the oath of fidelity; and there have again and again occurred occasions of great public emergency, when the President has issued his proclamation, solemnly inviting the nation to acts of public humiliation, or of thanksgiving for special mercies. It is not the prompting of infidelity that induces all this, and to call a nation that does it an infidel nation, is a great misnomer.

The Governments of the American Union do not indeed interfere with the rights of conscience, nor with men who have no conscience in religion, while they abstain from overt acts of wrong to their fellows. They leave error to be corrected by the power of truth, and the support of Christian worship among the people to their own voluntary contributions. But they do *recognize* and *protect the common Christianity* established in the heads and hearts of the Christian people. And here we speak by authority. At one of the recent sessions of Congress, several petitions were introduced, requesting that the rule requiring the election of Chaplains to Congress be abrogated, as at variance with the Federal Constitution, and involving the principle of an establishment of religion. The documents were referred in the Senate to the Committee on the Judiciary. At the head of that Committee was Mr. Badger, a senator from North Carolina, and said to be descended from an old French Huguenot family, who had fled from persecution in former years. He introduced a report which was adopted and published. The petition was denied, the constitutionality of the religious recognition affirmed, and the report concluded with a declaration that the people of the United States are a Christian people, "and that it was never designed by our forefathers who laid the foundations of our civil institutions to throw over them the dark pall of infidelity."

Where, then, is the Christianity of the American Union whose existence we affirm? It is found in the hearts and lives of its Christian inhabitants—in its Christian Churches—in its voluntary religious associations—and in the laws and functions of its public authorities. In all this there is great imperfection. But, blessed be God! there is hope. Let us give you the assurance that we have no fear for our country while we can keep it under the control of the Gospel of God. That Gospel which is the only hope of monarchies, of empires, of republics, of man personally, both for the present life and the life to come. Let Christians do their duty to one another and to God, and keep the Bible in its place as the law for all men, and above all other laws, because it is the law of Him who is "higher than the kings of the earth," and our institutions will stand. He who is the Prince of the kings of the earth, and the Governor, among the nations, our Divine and only Saviour, will reform and purify them, and give them permanency."—*London Christian Times*.

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(For the Banner of the Covenant.)

JOANNES CORRECTED.

A communication has been received from the session of the Reformed Presbyterian Church, Allegheny City, requesting its insertion, with a view of correcting what they consider an erroneous impression made by the communication signed "Joannes" on the first of the missionary tracts entitled "A Day of the Son of Man." For many reasons we would have preferred this matter would have remained, where it ought to be—in silence; but it is said the vindication of truth demands



for it an insertion. On consultation with several of the members of the Board of Foreign Missions, we insert some extracts from it. And here let us say to the readers of the Banner, who may, perhaps, be more or less annoyed by articles that may sometimes appear in the Banner, such as that to which the following extract is a reply, they do not receive their insertion on the judgment of one man, who may be acting as the editor, but after consultation with the members of the Board, who are the editors of the Banner, though generally one of its members sees to the work coming through the press. And this system is, perhaps, the best after all; for it prevents frequently the publication of some articles which might receive an insertion for some reasons, but certainly none for edification. We might add, that the session asks the name of the writer who signs himself "Joannes;" but we leave that for himself. The following is the extract.—ED.

"The members of the session of the Reformed Presbyterian Church, Allegheny City, have read with feelings of great regret an article in the October Banner signed 'Joannes,' commenting on the statements made in a pamphlet entitled 'A Day of the Son of Man.' They regret that there is any one belonging to the Ref. Pres. Church so far lost to a sense of propriety as to write such an article. . . .

"The communion season in our church, which was consummated on the 27th of May last, is long to be remembered; it has formed quite an era in our history. It was thought that there were none but felt that it was good to be there—that there were none whose hearts did not burn while they heard the words which were spoken, and saw what their eyes beheld. But the article in the October Banner clearly proves that 'Joannes' 'went away sorrowing.' Our object is to give a simple detail of the facts in the case, so far, at least, as we are concerned. . . .

"The congregation of Allegheny, through their commissioner, requested Presbytery, at its meeting in April, to appoint Rev. Dr. Black to dispense the sacrament in Allegheny, and leave the time optional with the Rev. Dr. Black and the session: this request was complied with. Some members of the congregation had expressed a desire to hear the Rev. Robert Patterson, of Cincinnati; Dr. Black, by request, invited him to assist in the dispensation of the sacrament. Rev. Robert Patterson could not be in Allegheny until the meeting of Synod, and proposed to Dr. Black and the session of Allegheny the propriety of postponing their communion until the Synodical Sabbath, in order to invite all the members of Synod and the departing missionaries to be present. The Rev. Robert Patterson's letter to Dr. Black and the session of Allegheny, conveying this request, does credit to *his* heart and *his* head. At a meeting of the session, Rev. Dr. Black being moderator, a resolution was passed complying with the request of Rev. Robert Patterson; the 27th of May was fixed as the communion Sabbath, and Rev. Dr. Black was requested to invite all the members of Synod and the departing missionaries. This is a statement of the facts so far as we are concerned. It proves that the statement of the committee, on page 8 of "A Day of the Son of Man," is strictly true."

[For the Banner of the Covenant.]

## THE TRUE SECRET OF MISSIONARY LABOUR.

It may, perhaps, be said that the work of missions has its origin in the command of Christ to his disciples—"Go ye into all the world, and preach the gospel to every creature;" but even without this positive injunction, it is plain from the tenor of the gospel, and the conduct of those who have believed in it, that the principle and power of Christianity itself impel men's minds, as soon as they are awakened to its truth, to engage actively for the purpose of diffusing Christian light and love to every possible point within their reach, whether near or remote.

It is well known that in matters of merely temporal interest, whatever affects our minds with joy, we hasten to impart it to our friends, that our joy may be increased, by their congratulations and expressions of sympathy. This is illustrated in the gospel by the parable of the woman, who, having lost one of her ten pieces of silver, lighted a candle, and swept the house, and made diligent search until she found it; and then sent for her friends and her neighbours to rejoice with her over the piece which she had found. If, then, matters of a perishable nature can cause such exultation to our minds, how much more should that cause which is imperishable? And having ourselves discovered the precious treasure of Christ as he is made known to us in the gospel, ought we not with more alacrity and more energy communicate our desires to all, not only that they may share in our joy, but that they may have a joy of their own, in participating of that treasure to which they are equally entitled as ourselves?

To proclaim the gospel of Christ—as is here assigned is the wish of every one to whom it has been made known—has been invariably the practice of his followers, from his first appearance in the flesh down to the present time. The shepherds no sooner find him in the manger at Bethlehem, in accordance with the announcement of the angelic throng that came to tell of his advent, than they hasten to spread abroad the tidings which they had heard concerning the wondrous child. Andrew no sooner learns that he is the long-looked-for Messiah than he hastens to communicate the discovery to his brother Simon, and to bring him into the presence of Jesus. With what untiring zeal did the apostles encounter difficulties and dangers in their efforts to execute the divine command which they received from their Master's lips—"Go ye into all the world and preach the gospel to every creature!" And at the commencement of the sixteenth century—the darkest period of the church's history—we find Luther and his contemporaries—the pure light of the gospel having shone upon them to the enlightening of their minds even amidst that darkness—boldly struggling against the determined opposition of popes, emperors, kings, princes, and people, till they established upon a firm basis the glorious Reformation, the blessings of which we are now enjoying.

We see, then, from these examples, that the light of divine truth once received, it determines its recipients—either from the good-will which it inspires towards man, or from a sense of duty, to communicate that light to others. But the question arises, How far is that communication to extend? Is it to be confined to the community in which we reside? or by the boundaries of the country which we call

ours? We know the Jewish religion inculcated no sympathy with any outside the limits of Palestine. But the Christian religion has not the exclusiveness of the Jewish. Its sympathies are wide as the world. Neither national boundary lines, nor continents, nor oceans, can divide from its far-reaching philanthropy. It embraces all the inhabitants of earth, and binds them—irrespective of country, condition, or colour—in one band of brotherhood.

This suggests the subject of foreign missions. To carry Christianity into the remote parts of the earth, requires a different means from that which enables us to impart it to those among whom we live, and hence the necessity for the organization of missionary societies; but, adhering to what has been previously stated as the spring of all missionary enterprise, the motive power is still the same: that is, love to Christ working in our breasts love to man wherever he may be found, whether Jew or Gentile, bond or free.

What the philosophic poet has said of the principle of self-love—whether his philosophy be true or false—may with far more truth be applied to that Christian love as it is exhibited in the working of home and foreign missions:

“It serves the virtuous mind to wake,  
As the small pebble stirs the peaceful lake;  
The centre mov’d, a circle straight succeeds,  
Another still, and still another spreads;  
Friend, parent, neighbour, first it will embrace,  
His country next, and next all human race.”

From the view here taken it may be inferred, that its zeal and activity in behalf of missions may be looked upon as a test of the church's fidelity to its acknowledged Head. If it is careless to exert its influence beyond certain limits which it may assign to itself—if it remain deaf to the calls that may be made upon it to aid in spreading the light of divine truth in the dark places of the earth—if it look with indifference upon the millions that are perishing in heathen lands from lack of knowledge, it cannot with propriety assume the name of Christian; it is unfaithful to the command of him whom it acknowledges as its divine Head. Christianity, in its very essence, is opposed to selfishness and lukewarmness. It is all vitality, expanding, and carrying its benign influences in every direction, and to the greatest distance possible; and, where the church is warmed and invigorated with this vital principle, it will be ever zealous in encouraging and aiding, to the best of its ability, the great work of missions; it will not remain irresponsive to the claims of heathendom; it will not look with unconcern upon the benighted regions of the earth, but will send forth its torches and its torch-bearers, will weary not, will relax not, until the whole earth be filled with the glorious light of the gospel of Jesus Christ.

S. B.

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[For the Banner of the Covenant.]

THE OLD BRICK CHURCH IN CHESTER DISTRICT, S. C.

Chester District, S. C., 3d August, 1855.

Mr. G. H. Stuart: Dear Sir,—A few days since my business led me in the vicinity of the old brick church in this district. I determined to spend an hour or two at that place; but, being detained, the



sun was sinking low in the horizon when I got there. I, however tied my horse, and resolved to spend some time there. My first thought was to visit the grave-yard at that place. I find it in a very unbecoming condition. About two or three years ago I spoke to Rev. S. Donnelly about it, and concluded to raise money for its repair. I also wrote to my friends in Ohio. I was requested to drop the matter at that time, for reasons which were quite satisfactory to myself. I am gratified to see that the Reformed Presbyterian Church has taken the matter in hand, and hope she will prosecute it to a successful issue.

I presume it is known to you and nearly every member of the Reformed Presbyterian Church, that the graves of the Rev. Messrs. King, M'Kinney, Reiley, and Donnelly, are there. These graves I viewed, and copied the inscriptions on Rev. Messrs. M'Kinney, Reiley, and Donnelly's. That on Mr. King's can scarcely be made out; but if you request, I will also, at some future time, furnish you with it. I intended to have taken a copy of it, but the sun was fast sinking behind the western hills; and as I had ten miles to drive, I had to leave it for some future time.

The following is inscribed on the head-stone at the grave of Rev. James M'Kinney:—

"Sacred to the memory of the Rev. James M'Kinney, who departed this life  
Sept. 16th, A. D. 1802, aged about 45 years.

"Death's hand, though cold, strikes a most certain blow.

In wafting Zion's sons from toils below,  
To place them in the Father's house above,  
To see him in the fulness of his love,  
Ecclesia wails her noble champion, laid  
In this low tomb, to Death his tribute's paid,—  
A husband kind—a tender parent he—  
To friends and foes a friend he wished to be.  
Though few in letters, human or divine,  
Or grace, or nature's gifts, did so much shine,  
Yet hated by unworthy world, he  
By God was thought above its company;  
Amidst its threats his clay in quiet lies,  
While his immortal part has reached the skies.  
Truth's foes rejoiced to see the hero fall,  
That to their idols they may join withal;  
Spare boasts truth's foes, the whirling winds to heaven  
Elijah bore, Elisha soon was given  
By him who in his greatest love can raise  
Another champion in M'Kinney's place."

"The Rev. Wm. King departed this life, August 24th, A. D. 1798, aged about  
50 years."

"Sacred to the memory of the Rev. John Reiley, who departed this life 25th  
August, 1820, aged 50 years.

"This tomb contains his dust, no more  
His voice is heard where it was heard before;  
His wife, his people, mourn his labour's end,  
And friendly neighbours a departed friend.  
His gain, their loss—his life, by death secure,  
In endless mansions where the joys are pure.  
Ye mourners, look to Zion's sovereign Lord,  
Who can to you another guide afford."

“In memory of Rev. Thos. Donnelly, who departed this life the 28th November, 1847, in the 76th year of his age, and 46th of his ministry. He was a native of Ireland, and for many years pastor of the Reformed Presbyterian Church in this vicinity. ‘For him to live, was Christ—to die, gain.’”

With sentiments of respect and esteem, yours, R. M. N.

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MY OWN WORK.

BY REV. HORATIUS BONAR, D. D.

One man! What new strength does his arrival infuse into thousands—whether of a nation, an army, or a church! His name is a rallying word for millions.

Once, at least, in Scotland it was found so. Nearly three centuries ago, at one critical period, the Reformation seemed arrested. The torch which had been lighted, and which, shaken by the breeze of the North, had flung its sparkles over the land, was seen lying on the ground, as if ready to be quenched. The hand that had held it aloft so bravely had been driven from the kingdom. The enemy triumphed. The true-hearted were dismayed. The priesthood of the old idolatry had assembled to devise measures for treading out the sparks and for replacing the ancient shadows.

Suddenly the news went through the city, “John Knox is come!”

A vigorous pen has described the results of the unexpected tidings. “The cry rose every where, ‘John Knox is come!’ All the town came rushing into the streets, the old and the young, the lordly and the lowly, were seen mingling and marveling together; all tasks of duty and servitude and pleasure were forsaken, the sick-beds of the dying were deserted, the priests abandoned their altars and masses, mothers set down their infants and ran to inquire what had come to pass, travellers suddenly mounted and suddenly speeded into the country with the tidings. At every cottage door the inmates stood in clusters, silent and wondering, as horsemen came following horsemen, crying, ‘John Knox is come!’ Barks that were departing bore up to tell others afar at sea. The shepherds were called in from the hills; the warders on the castle, when at the sound of quickened feet approaching, they challenged the comers, were answered, ‘John Knox is come!’ Studious men were roused from their books; nuns looked out, fearful and inquiring; priests and friars were seen standing by themselves, shunned like lepers. The whole land was stirred as with the inspiration of some new element, and the hearts of the persecutors were withered.”

It was the sound of one man’s name that did all this: yes, and far more than all this has that one man’s name continued to do for the land to which God gave him in His love—the land over which there still float the skirts of his wondrous mantle, as well as the echoes of his mighty name.

All great deeds in the Church have been done by one man. All great eras in the Church have been marked by the impress of one individual mind. Common eras are the product of many minds; great eras the product of one.

Such is God’s method. Such is the way in which His purposes have hitherto developed themselves. Thus does He “hide pride from man,” as He did from Israel, when He set aside the gathered hosts and put a sling into the hands of the young shepherd of Bethlehem, bidding him go forth against the giant in “the irresistible might of weakness.”\*

It is not bands of men, nor confederate nations, nor proud alliances, that have done great things for the world; it is solitary individuals, wielding simply, but in earnest, the force of their own individual minds, bringing to bear upon every one around them *the power of that special gift with which God had endowed them.*

It is not large associations, wealthy societies, or well-knit combinations, with the vast machinery which these can call into play, that have wrought great things for the Church of God, and won victories to be remembered over her enemies: it is individual men, like Luther, or Calvin, or Knox.

Frequently and impressively has God taught us this lesson. Shall it be lost? Shall we not learn the power of single minds and single hands? Shall we not learn God’s preference for this way of working? When God has need of the fire to

\* M’Cullagh’s *Use and Study of History*, p. 24.

do His work in the material world, He does not fill the blue vault with devouring flame. He gathers up its strength into one fiery bolt, and launches it with overpowering force against the rock, or the forest, or the tower. So does He work in the Church. We have seen Him thus working, and our fathers have told us of such mighty acts in the days of old.

To recall these things is needful. We are in danger of losing sight of God's order. We are exposed in no small degree to the temptation of distrusting individual effort, and of placing our confidence entirely in association, as if the power of effecting great things must be in proportion to the greatness of the combination that wields that power. The Bible and Church history have shown us the more excellent way. One man filled with the Spirit, and living in communion with the Almighty Jehovah, will be able to accomplish far greater things than the most perfect and extensive organizations can undertake. Such associations are useful in their way. They are excellent "hewers of wood and drawers of water;" but the doer of the work is the one man,—the man of faith,—the man who works in the tranquil consciousness, not merely that he is doing the work of God, but that God is working in him, and for him, and through him.

We do not slight such organizations. Far from it. But we distrust them sometimes, as being in danger of taking up a false position, and so of doing an *unreal* work; at least of seeming to do a work which can only be done by individual men. They are apt to blunt the feeling of personal responsibility, whilst appearing to afford the means of carrying it out. Nor is this a small evil. For it takes us out of the exact position in which God would have us work, and sets us in another which man deems more eligible and effective; nay, it damps that peculiar energy which the sense of personal responsibility cannot fail to create,—that energy by means of which God has wrought all His great works in time past,—that healthy energy which nothing save this can furnish, and without which the most unwearied labours degenerate into mere bustle or routine.

That a man can do nothing save in connexion with a society or scheme, is a ruinous fallacy,—an idea forged by Satan for the purpose of cunningly counteracting God's great plan of operation. It sears the conscience. It lulls the soul asleep. It checks the exercise of those special gifts which God makes use of in each of his own. It leads to a suppression of *individualities*, and so to an extraction of the very pith and point of personal character or mind. It makes us forget that we have a work to do which no man can do for us,—nay, which no man can help us in doing,—a work which God expects at our hands, and a work which assuredly we shall be enabled to carry out, if we will but use the individual gifts conferred on us in their natural and healthy way.

"I can do all things through Christ that strengtheneth me." It was thus that the apostle went forth alone to do the work of God. There is much in these words to show us our true standing and our real strength. One with Him who died and rose again, what may we not do, if we will but take our stand upon that oneness, and count upon the strength which it was meant to impart? One with Him to whom all power is given in heaven and in earth, what great things may we not be sure of accomplishing for God, if we will but betake ourselves to this source of strength, and *act upon it* in all that we undertake, whether great or small? To sink the man in the society is at once our sin and our weakness; but to sink the man in Christ is our strength and our success. Only one thing can be permitted to absorb our personality, and that is, the Incarnate Son of God. Wrapt up in His righteousness, we stand before Jehovah accepted and complete. Identified with Him, we are recognised as "partakers of the divine nature." So, girt with His might,—nay, filled with the Spirit of divine strength, we are equipped for any enterprise, be it the most difficult, or perilous, or vast, which the Church of God was ever called upon to engage in. What is there that a man thus dwelt in by the Spirit of Christ, and walking in fellowship with God, need fear to undertake? What peril can he fear? what enemy can he flee from? what work need he shrink from? "God is with him, who can be against him?" It is his connexion with Christ, not his connexion with a society, that makes him strong, and fits him for his work, and secures his success. "Strong in the grace that is in Christ Jesus," and leaning on the love that has bought and saved him, he goes forth to work or to fight for God, calmly and confidently, as when our brave soldiers climbed the cliffs of the Alma, not counting it possible that he can be baffled or overthrown.

"Go, then, in this thy might," is God's charge to us. And with this as our watchword, let us advance; the work to be done is great, and there is little time to do it in.



There is work for *all* of us. And there is special work for *each*. It is work not for societies or alliances, but it is work for individual minds and hands. It is work which I cannot do in a crowd, or as one of a mass, but as *one* man; acting singly, according to my own gifts, and under a sense of my personal responsibilities. There is, no doubt, *associated work* for me to do; I must do my work as part of the world's great whole, or as a member of some body. But I have special work to do as one individual, who, by God's plan and appointment have a separate position, separate responsibilities, and a separate work,—a work which, if I do not do it, must be left undone. No one of my fellows can do that special work for me which I have come into the world to do. He may do a higher work, a greater work,—but he cannot do *my* work. I cannot hand my work over to him, any more than I can hand over my responsibilities or my gifts. Nor can I delegate my work to any association of men, however well ordered and powerful. They have their own work to do, and it may be a very noble one. But they cannot do my work for me. I must do it with these hands, or with these lips, which God has given me. I may do little, or I may do much. *That* matters not. It must be my own work. And by doing my own work, poor as it may seem to some, I shall better fulfil God's end in making me what I am, and more truly glorify His name than if I were either going out of my sphere to do the work of another, or calling in another into my sphere to do my proper work for me. The low grass-tuft is not the branching elm, nor is it the fragrant rose; but it has a position to occupy, and a work to do, in the arrangements of God for this earth of ours, which neither elm nor rose can undertake.

Besides, I have a crown to win; and who can win it for me? I cannot reach it through the toil of another, through the operations of any society of men. I must win it for myself. No fellow-man can *wear* it for me, and no fellow-men can *win* it for me. I must press forward to the mark for the prize of my high calling. My right of entrance into the kingdom has, I know, been won for me by the Son of God. That was a work for Him alone to do. And He has done it. I owe my deliverance to His blood alone. I owe my acceptance to His righteousness alone. But still there remains for me a race to run, a prize to secure. And therefore must I work without ceasing, with my eye upon the glory to be revealed when the Lord returns, forgetting what is behind, reaching on to what is before, "if that by any means I may attain unto the resurrection of the dead."

"Go, then, in this thy might." Go as a believing man to work for God—to work thine own work—thy personal work, which cannot be done for thee. Thou mayest do great things yet for God. Do not despair in looking at the ungodly masses that crowd our cities, nor think their ranks quite impenetrable. Do not say, we must have larger societies, a more extensive and complete machinery, before we can think of assailing them with success. It may be just the opposite that God is waiting for. "The people may be too many" for Him to work by. The societies may be too great for Him to bless their efforts. But whether this be so or not—"Go, in this thy might." Let the world see what faith can do. Let the Church see what one single man, leaning on his God, and with nothing but his sling and stone, can effect.

A modern historical writer has said, that "history has great things to tell of men and nations that had *faith*, high and earnest *faith*." Will not the eternal records have greater things than these to tell of men who, not hindered by the vastness of the work, nor the array of difficulties, nor the sense of personal weakness, have gone calmly forward, in simple dependence on the might of Him who does all His great works by the few, not by the many,—by the feeble, not by the strong,—by the bruised reed, not by the glittering spear?

#### FAREWELL ADDRESS OF DR. DUFF.

The beloved and venerated Rev. Dr. Duff, whose name is dear to our readers, as well as to multitudes of the people of God in all lands, has returned to his mission field in India. His health is still feeble, but with that martyr spirit which burns as a fire within him, he prefers going back to his toils among the heathen, to spending further time in efforts to renovate his constitution. At a meeting of the Presbytery of Edinburgh on the 11th ult., after an appropriate prayer by the Rev. Dr. Candlish, Dr. Duff delivered the following [Presb.]

#### FAREWELL ADDRESS.

Dr. Duff, who on rising was labouring under deep emotion, said, it has often been my lot in many lands to address meetings in peculiar, and even under agita-

ting circumstances; but I know not whether I have ever risen to address any meeting under circumstances to my own mind more peculiar or even agitating than the present. It has been long a matter of hesitation with me whether I ought to make the attempt at all. In making such an attempt there is, even as yet, the threat of a tremendous penalty hanging over me, somewhat like that of the naked sword which was suspended by a single thread over the head of the Sicilian monarch of old. No wonder, then, that there was hesitation. But, dear friends and brethren, I feel intensely that life is very short, very uncertain. I feel, in a way that I never did before, that we are continually in contact with an awful, inconceivable eternity; and this morning, therefore, I felt impelled, if the Lord spared me, to attempt at least something in a few parting words. I am thankful to God, at the outset, that I have been so far anticipated in a way so plain, pointed, and solemn, by the revered friend who preceded me in prayer. There were allusions in that prayer, on the score of our manifold sins, failings and shortcomings, which went direct to the heart. It has been an intense and a growing conviction in the minds of some of us, that there is not at this moment one single church in Christendom, as a whole, in any way adequately alive to the reality, the true nature, and transcendent grandeur of God's greatest work on earth, even that of the evangelization of the world. We cannot except in this even the Free Church of Scotland. Would to God I had been able to return to the field of missions more cheered and more encouraged than I can now well do; but, at the same time, it were ingratitude not to bless God for what I have seen. In saying this, I do not look to what our Church is with reference to other churches, as, in my opinion, the standard of what ought to be, as authoritatively revealed in God's word, is that by which we should measure all our doings.

#### A MISSION AN AGGRESSIVE EXPEDITION.

Now, there is one idea which we have been endeavouring almost in vain to impress upon the minds of most people in this country—though there are some minds to which it is not new—and it is this, that a real mission to the heathen is, from its very nature, a militant aggressive expedition, so to speak, into an enemy's territory. The whole world, as we profess to believe, is lying in wickedness. It has been rebelliously usurped and occupied by Satan as his special domain; and one grand object of the Son of God, in coming into the world, was to expel the usurper, and rescue the captives from his cruel grasp. The Redeemer has now ascended to the right hand of Majesty on high, but he has committed to those who profess to be his followers the grand and glorious work of carrying on his mighty design of this world's conquest, even until it be consummated. By every figure and emblem which even inspiration could select, we know that Christianity is meant to be aggressively outspreading until it has filled the globe. It is compared to a fountain opened in the house of David and the city of Jerusalem, which is to send forth its waters till its waves have rolled over and fertilized every land; or to a tree, which is to grow and send forth its roots till the branches have overshadowed the nations. Now, then, the law of the kingdom is that of growth and progress; and what we maintain is, that whether it be in the soul of an individual man, or in the body of a collective church, if we try to arrest its growth and outspreading, or, in other words, if we try to keep the good we have acquired to ourselves, we will find that if there be truth in the Bible, and faithfulness in the God of heaven, that church and that individual will begin to droop, and wither, and decay; and finally lose what has been attained to, for they are then manifestly fighting against an eternal law of God.

#### EXAMPLE OF THE CHILDREN OF THIS WORLD.

What, then, is a mission, as I have already asked? It is an aggressive expedition into an enemy's territory; and here I may ask, are not the children of this world wiser in their generation than the children of light? This country is at this moment at war with a mighty empire. Suppose you were to send forth your forces to occupy some small point of the territory of the enemy, is the work done when that portion of the territory is occupied at the outskirts? No; we hear that it is but begun. If you were to stand still there, what would be the use of going to war at all? Or, are you now to push forward a little, and then from want of timely or sufficient supplies, to be driven back to the narrow point you previously occupied; and to proceed year after year in this manner, fluctuating backwards and forwards? You would never thus succeed in striking terror into the enemy, or in gaining the object originally proposed; or are you, from negligence or cowardice, to recede from the position already gained? Then you may be covered with irretrievable



confusion and disgrace. The world knows this, and is wiser in its generation. It knows that if we are in earnest in maintaining such a warfare, we must act with increasing energy, and push forward from one stronghold to another into the very heart of the enemy's territory; and, feeling that the cause of righteousness, as well as the national glory and honour, are at stake, it is resolved that it shall be upheld, cost what it may. The money of the nation is counted but as the small dust of the balance, and its blood, as well as its treasures, is made to flow forth like water. Those who profess to be the friends and followers of the blessed Jesus, too often, however, act a part the converse of the world's, in seeking to advance its design and promote its policy. Friends and brethren, we must charge almost all the churches of Christendom with guilt under this head: and we must this day ask our own church what have you been doing for your missionaries in the realms of heathendom? You have sent forth a small force. They have succeeded in occupying a few small points on the outskirts of the enemy's territory; and there they are trying not only to maintain themselves, but push forward aggressively into the surrounding domains of the great foe. In order to this they have been crying for help; help; and where is the adequate help to be found? For want of such timely and adequate help they work on, and labour themselves into the grave; and then people begin to think about doing something by way of help, when the veterans have prematurely fallen unsupported in the high places of the field. Are you, then, in accordance with the divine law, to advance and make progress, or are you to stand idly still on the enemy's frontier? If you are not prepared to move forward, at whatever cost or peril, in the name of decency or consistency, withdraw your petty, paltry forces altogether, abandon the field, give up the work, and no longer insult your Maker with the semblance and mockery of an aggressive warfare. Better, far better, because far more honest, to repudiate the obligation of the divine command, and withdraw altogether, than go on at this stationary, or oscillating, or retrogressive rate. Ah, friends and brethren, it is to be feared that you have hitherto been acting, to a great extent, as we hear it said of a certain movement that took place the other day. Some mighty entrenchment is to be captured. A force is sent forward as a forlorn hope. They fearlessly mount the breach, and take possession of the ramparts. They could hold these, if they were only properly supported by those who ought to send forth the supports. But they are not properly supported. For a time, with desperate heroism, they maintain their ground until the most of them, by an unequal and overwhelming force, are laid low in the dust.

#### ONE POINT TAKEN, ADVANCE TO ANOTHER.

Now, this has been the way in which the churches in general have been doing with their small aggressive band—the heralds of the cross—in foreign realms. Hitherto, they have been sent forth, not as a mighty army—God knows that they have been, on the contrary, a mere handful—a forlorn hope—to contend with potent foes, or hurled against the towers and ramparts of heathenism. And when they looked and appealed for support, none, none that is adequate has been forthcoming. They, however, with dauntless and unconquerable spirit, continue to toil and war at their posts until struck down by exhaustion or overbearing force. How long is this sad state of things to last? How long will the patient, long-suffering God bear with the churches that are shamefully acting so? From the very nature of the case an aggressive war is an increasingly expensive war, and must continue to be so until the end be at least approximately gained. Have you not found it so in the contest in which the nation is now engaged? When the first point is gained, you must advance to another and another, and the necessity for more men and more means is proportionally augmenting. It must indeed entail an enlarging expenditure until sufficient territory has been conquered to supply internally the means and the resources of support. And so it is precisely with missions to the heathen. When the first point is gained, we must advance to another and another; and this implies the necessity of more men and more means. The very success of your missions is a reason for renewed and increasing demands. Are these not to be responded to? If not, you have already heard what the result will be. But is there not, it may be asked, a limit to these constantly swelling demands? There is. What is it, then, you will next ask? It is that we go on by means of your continually increasing support, conquering and still conquering, until, by the blessing of God upon the work, there shall be a sufficient extent of territory gained from the enemy that it may itself supply the needful resources in men and means; and begin to be self-maintaining and self-propagating too. And when once this point of indigenous self-support has been reached in a mission, then your hands will be



liberated, and you may carry your appliances of warfare elsewhere. But I insist that, till this point be reached, you must make up your minds to the fact, that the very success of your Mission must for a time entail increasing expense. This fact you must be prepared wisely to meet, and heroically to encounter.

#### WHAT CUTS THE MISSIONARY TO THE HEART.

And it does cut one's heart to the quick—and I have felt it oftener than once—when, with almost infinite toil and suffering, we have succeeded in gaining one point, and then another—when it pleased the Lord to raise up human agents, one after another, waiting to be sent forth—and when we reported that they were ready to enter on the glorious enterprise, to find that instead of meeting with a prompt, and earnest, and cordial response, rejoicing in our success, under God, and urging us to engage these voluntary recruits, and proceed onwards, and be outspreading, the cold, freezing, killing answer has too often been, that on looking into the treasury at home, there are not means to employ these disciplined soldiers, and that we must not take them into our services. In short, you pray to God for success upon the labours of your missionaries, and when that success is granted, you heedlessly or wantonly fling it to the winds. You, in effect, tell your missionaries, you have faithfully toiled and laboured, and spent your strength in bringing souls to God, and in training them for the office of evangelists; but we are resolved that your labour shall be in vain, and your strength shall have been spent for nought. Is it not enough to raise the feeling of moral indignation in one's soul when he is dealt with in this manner? I pray you to excuse my plainness of speech. I cannot help it. He must be a traitor to his God and to the souls of the perishing, who, through cowardice, or other similar motive, could be silent in such a case as this. I again ask you, then, how long is this state of things to continue? The missions abroad have, through God's blessing, wonderfully prospered. Converts have been, and are still raised on every hand; and when we find them prepared to go forth on the right hand and on the left, as some have already done, are we, instead of being cheered and urged to proceed, to be again chilled by the warning, that we must not employ them—that we must stand still—and by making no further progress into the realms of darkness, must exhibit ourselves a spectacle of derision to hellish foes, and of pity and lamentation to the hosts of light.

#### MEN MUST GIVE ACCOUNT FOR THE USE OF THEIR MONEY.

What, then, are we to be next told, that you are tired with success, since it costs more money, and money is not in the treasury of the Church? When I look abroad over Scotland, I ask myself, is there not plenty of money there? Yes: even to overflowing; but it does not find its way into the treasury of the Lord. Such being the case, we must come to the question of stewardship, and we insist upon it that every farthing which God gives to an individual, is a farthing for which we must account as to how and why we spend it; and until that doctrine be enshrined in the soul and conscience, we need never expect to have fulness of means. But to me, who have had sore travelling and wandering through many lands, it has been a matter utterly overwhelming to the spirit, when I often saw such redundancy of means in the possession of professing Christians, and when I have been told in reply to earnest pleadings in behalf of a perishing world—"Oh! we have nothing to spare." How depressing has it been to hear this said, and then to look at the stately mansions, the gorgeous lawns, the splendid equipages, the extravagant furniture, and the costly entertainments, besides the thousands which are spent upon nameless idle and useless luxuries. It was as much as to say to God, the great proprietor, who has given it all—Lord, pray excuse me, as I wish to spend all this upon myself, and if I have a little dribblet remaining over, after I have satisfied myself, I will consent to give that dribblet back to Thee. The exclamation has been on my lip, in the hearing of such men,—Why, you are treating the cause of Christ much as the rich man in the parable treated Lazarus. You are driving that cause to the outside of the gate, and while self is made to fare sumptuously in the palace within, clothed in purple and fine linen, you leave the cause of Christ to starve outside yonder, or to feed on the crumbs that fall from your table, while covered with sores of many a foul indignity. Why not reverse the picture in the parable? Why not bring the cause of Christ inside the palace, and array it in royal attire: while wretched self is cast out to famish at the door, rather than by pampering it to drag its possessor down to the pit of eternal woe? When I talk in this general way, don't suppose that I am not aware that there are individuals who are making sacrifices. Thank God there are many such among you. I know not

any Church where the proportional number of such is really greater than in the Free Church of Scotland. There are those; but it is not for the most part amongst the wealthiest—although there are precious exceptions there too—but it is chiefly amongst the middle and poorer classes. Now then, what is to be done? What can the Committee do? What but dispense what they receive? This is the current doctrine on the subject. But we hold that it is the duty of such a Committee as ours, not merely to dispense, but to create—not merely to distribute, but to put forth its utmost energy in replenishing its too scanty stores. Moreover, we hold that, with reference to an aggressive warfare in an enemy's territory in distant lands, it involves a great practical fallacy. In unexpected emergencies, or in cases of difficulty springing from success, a Committee should act just in the way in which the governments of the world carry on their wars. When the cry is raised that men are fast perishing from scantiness of number and overwork—that the whole enterprise is jeopardized from utter destitution of the needful means and appliances, what do earthly governments do? Do they coldly and cautiously look first into their treasury, and ask if they have got enough of money, there? No; they feel that the enterprise must be abandoned or these absolute wants must be promptly supplied—these needful implements furnished—these demanded forces instantly sent forth. They then look around them to discover the best means of replenishing the treasury, and cast themselves in confidence on the support of a willing people.

#### SPECIAL EFFORTS MUST BE MADE TO MEET EXIGENCIES.

Why ought not a Committee of the Church in similar circumstances to act a somewhat similar part when carrying forward her mighty aggressive warfare in foreign realms? Why should not a boldly wise Committee be ready, under the pressure of sudden catastrophes, or of mighty openings and successes, make great ventures of faith, and then throw themselves with confidence on a generous and willing people? And if, on making good the pressing urgency of the case, they are not sustained, why then, let the whole work be abandoned, rather than continue it with ignominy and shame. But we have no fear that such should be the treatment ever experienced at the hands of God's own people, when made anew to gaze at the cross of Calvary, and the amazing sacrifice there! The reverend Doctor then referred to the embarrassing circumstances in which the Foreign Mission Scheme was some years ago, in consequence of which the Committee had urged him to visit this country, the steps which were taken to supply its treasury, and the great care evinced to prevent the quarterly contributions from interfering with other schemes, the funds of which were collected monthly; and stated, that although he found that what had been accomplished had been regarded as extraordinarily great by some, it was not viewed in such a light by himself, looking to the unexhausted, yea, unreached resources of professing Christians on the one hand, and to the magnitude of the mighty enterprise on the other. I did not (said Dr. Duff) go forth over the length and breadth of Scotland for money alone. I repudiated the idea. I aimed at something higher and better. I felt in some degree in my own soul the greatness and glory of this enterprise; and my intense desire was to communicate, if I could, somewhat of the same impression throughout the length and breadth of my native land; and thousands and tens of thousands can testify to it—to the souls of others, and to tell them what was their duty in this respect. Unless an individual be born again, and truly converted to God, he can never have any right feeling of heartfelt sympathy with the perishing heathen; and therefore I appealed to the consciences of men on the subject of their personal regeneration. To those still dead in trespasses and sins, and needing to be first evangelized themselves, my first appeal ever was—"Awake, thou that sleepest, and arise from the dead, that Christ may give thee life."

#### HOW HE HAD LABOURED IN GREAT BRITAIN.

After stating that he was accustomed to show how, engaging in missionary work, contributing by prayer and free-will offerings to its support, and cultivating a missionary spirit, promoted self-sanctification by giving scope to practical self-denial, and arresting and helping to cure that intense and miserable selfishness which was natural to the heart of man, and was thus at once a duty and a privilege; and after showing that it was not that God needed the substance of men, but that it was men that needed some process of devoting it to God's cause for their own benefit as well as that of others, and after remarking that the Christian grace of self-denial in its full, large, comprehensive, Christ-exemplified sense, had almost gone into oblivion



in these days, and dwelling upon the paramount importance of cultivating this grace as really essential to the development of the Christian character. Dr. Duff stated that he was wont to refer at length to the extraordinary position, with reference to universal usefulness, which Great Britain occupied amongst the nations of the world, and especially in connexion with heathen realms, as she had relationships with the latter not merely by commerce, but by holding the sway of actual empire over vast portions of them in every zone and region of the earth—her supremacy extending over one-fifth part of the whole of this world's inhabitants—she was so placed as to be in immediate contact with every distinct form and type of heathenism on the earth. And remembering that to whom much is given, of them shall much be required, it was not merely as Christians but as British patriots, that the people of this country were called on to come to the help of the Lord against the mighty. He stated, that in the addresses which he delivered when journeying over Scotland—all these things, together with arguments and inferences from Scripture, prophecies, and divine commands, and openings of providence, and claims of philanthropy—pressed upon the attention of his hearers. Referring to the response which had been elicited by these appeals, he said—Never, in any part of this land, did I come in contact with the people, by whom I mean more especially the membership of the congregations of the Free Church, that I had not from them a fair, and reasonable, and satisfactory response. There were here and there petty, cross-grained hinderances and difficulties, but I did not find these usually amongst the ordinary membership of the Church. The people in general seemed only to require the subject to be exhibited in the combined light of Scripture, duty, and privilege, in order promptly to lend us their sympathy and their aid. In these ways doubtless seed had been sown in different parts of the land, which may spring up and bear fruit at some other day, when he who acted as the mere instrument in sowing it may be laid low in the dust. At the same time, I must candidly confess that in some respects I have been often disappointed.

#### WHAT RECEPTION HIS LABOURS HAD MET WITH.

While it is true that—to the praise of God be it stated—in every district of this land I found individual ministers and individual office bearers, and the generality of the membership of the Church, who nobly responded, it is equally true that very often in quarters where I might reasonably have expected a different reception, I have found the reverse. And I must confess that when I have heard many petty difficulties and petty objections started—objections and difficulties of such a poor, carnal, insignificant kind, that a resolute mind, nerved by faith and prayer, would at once break through or overleap them, reckoning them as the dust of the balance, I have often, perhaps, been a little impatient under the process of such unworthy antagonisms. There was something cheerless and chilling in it; but if under this feeling of impatience so irritating to the poor fallible creature, any words of undue warmth or vehemence may have been uttered, I can only say, let men that judge me learn to judge righteous judgment; and, for the sake of the motive, forgive the mere forms of vehement expressions. I frankly confess, that under petty, torturing processes of nettle and thistle-like opposition, I have often groaned in spirit, and manifested, perhaps, undue symptoms of impatience. Nor need you wonder much at this. How could I, constituted as mere man is, well help it? Having been in the midst of the densest and most lurid gloom, heathenism in all parts of India—having with my eyes witnessed spectacles of loathsomeness and horror that are indescribable—having with these ears heard sounds of blasphemous dissonance that are unutterable, as in very mockery of the great Jehovah—and having consequently wept over the dishonours reflected on the God of heaven, and the foulness, degradation, and ruin of myriads of our fellow-men, I ask you whether, with these spectacles ever before my mind's eye—with these sounds ever ringing in my mind's ears—and all of them ever and anon haunting my imagination through the very dreams and visions of the night, with the dire pressure of their loathsomeness and Satanic opposition to the great Jehovah, it was possible to repress feeling a sort of moral indignation, and to keep one's self stoically cool or calmly deliberate when some petty, trivial, cold-hearted, empty-headed objection was started against the more effective home modes of carrying forward the great work of evangelization in India. Such heartlessness and apathy, such disgraceful contempt or ignorance of Jehovah's requirements in such a cause were enough to harrow one's feelings and rouse one's pity or holy indignation. I repeat it, I could not help often feeling, and often expressing myself as I did; and may the Lord forgive me if I have been over-hasty and unnecessarily impatient under such dire provocations.



## EXPECTATIONS NOT FULLY REALIZED.

While, therefore, I have to thank God for the considerable response which I met with to my appeals from many of our godly ministers, and office-bearers, and membership, I must, at the same time, say, with regard to the Free Church as a whole, that it is not what I would wish, or had even reasonably anticipated. What was my thought, and that of the other missionaries in India, before coming to this country? We did not expect great things for India at the very time you were first engaged in this country in raising churches, manses, and schools, but we did expect when these were, to some good extent, finished, that something mighty and worthy of her great name and noble contentings for the Redeemer's Headship, not only over the Church but the nations, would be done for the world at large. When you were, in the providence of God, driven, as it were, out of the old Establishment, for adherence to great Bible principles, it was not surely that you might sustain and perpetuate the blessings you enjoyed among yourselves. Was that the only end you had in view? If so, you would be resisting the progress of Christianity, and fighting against that divine law to which I referred at the outset of my address. We certainly expected that when the noble vessel that was then begun, was finished and launched upon the great deep, it would be found directing its course to other countries, and bearing its rich treasures of gospel truth and gospel grace to every region of the earth. But, alas! we are waiting for that day yet. When will it come?—that is the question.

## MUCH REASON FOR EARNEST PLEADINGS.

Looking at it, then, in this light, there is, on the one hand, much to thank God for; but there is, on the other hand, much to plead for. O do not, I solemnly adjure you, in the name of the living God, do not settle down on your privileges: don't settle down on the mere fact that you have fought a great battle and gained a great victory; that you have, as it were, the ark of the Covenant, the ark of the living God, with its priceless jewel, the headship of the Redeemer, in your keeping; for if, in the spirit of indolence or contracted selfishness, you keep it idly to yourselves, instead of proving your safety, it will prove your destruction. I long, therefore, for the time when the Church shall rise up and face the whole question, not in the light of a paltry and wretched carnalizing expediency, but in the light of God's own unchanging truth. I believe that neither this Church nor any other Church has, as a whole, yet fully estimated the magnitude of the work to be done, or the force and resources of the enemy to be contended with; and that we have only hitherto been, as it were, playing at missions. The reverend Doctor here drew a graphic picture of the prodigious vastness and all-comprehending character of Indian idolatry and superstition, and of the desperately tenacious hold they have over the native mind. He showed, from their multitudinous hydra-headed forms, how, as in a stupendous reservoir, in their embrace were to be found the essential germs and manifestations of all those pernicious errors and practices in false philosophy and false religion which were ever prevalent in Europe, or the world at large—whether under the name of pantheism, polytheism, atheism, or theism,—and said that one was almost tempted to believe in the theory of Milton in his *Paradise Lost*, when characterizing the idol gods of nations as incarnations, so to speak, of the demons and tyrannies of hell. Idolatry, in many of its aspects, was so repugnant to natural reason, natural affection, and natural conscience, that it was really difficult to account for the almost inseverable hold which it had of the heads, hearts, and consciences of hundreds of millions, on any other supposition. If behind these visible idols, or under their tangible forms, the Arch-fiend and his legions really exercised their diabolic craft, one might understand the secret of that blinding, stupefying, fascinating spell, which, in the service of such, would stifle and even annihilate the strongest affections of the heart—turning even tender mothers into very monsters of inhumanity. So that, in a sense not usually thought of, missionaries may have, in words of Scripture, not to fight against flesh and blood, but literally against principalities and powers, and wickedness in high places.

## THE INDIAN SYSTEM THE SEBASTOPOL OF IDOLATRY.

He next showed how idolatry, in most lands, lay scattered on comparatively disjointed fragments, while in India it had been elaborately systematized, gathering and concentrating in one enormous pile for four thousand years; and how, in this respect, the Indian system might well be designated the Sebastopol of idolatry and superstition in Satan's wide-spread empire; and if they succeeded in inflicting a decisive blow upon this mightiest of its strongholds, it would be felt throughout all

parts of his dire dominion, and would tell upon the world at large just as they knew that the fall of Sebastopol was felt in every part of the vast Russian empire and over the whole globe. And yet against this Sebastopol of heathenism, instead of hurling the forces of armies, the churches hitherto have been content with sending out mere handfuls of men, who are cut down in constant succession. What, then, was to be done? Ah! the sad want is the want of primitive apostolic piety, with its strong faith, its unconquerable zeal, its self-consuming devotedness. How, then, is the temperature of piety throughout the churches to be raised in warmth and vividness, effervescing with faith and zeal, and love, and self-denial, and all the other Christian graces?

#### WHAT MAY BE DONE.

Dr. Duff briefly glanced at a few things that might be done—pointing to the necessity of fervent prayer for the effusion of the Spirit of all grace—dwelling on the service which Christian mothers could render to the missionary cause in moulding the minds of their children, and give them a bent in this direction—how Christian instructors, when teaching their pupils geography, could fix their thoughts upon countries where missionary labour was required, and could make a great impression upon their minds by a few simple remarks—and also the great opportunities enjoyed by ministers in creating an interest in this department of the Lord's cause in their pulpit ministrations and in their prayers. He also urged the instituting of a professorship or lectureship on missionary subjects, or Evangelistic Theology, by which means the minds of the young men studying for the ministry would be imbued with a missionary spirit; and stated that this want had been felt in America, inasmuch that last year, at a convention of ministers of various denominations, at which it was his privilege to be present, it was formally discussed; and he since learned that one of the smaller Presbyterian bodies of that country had not only taken up the idea, but, in remodelling their theological hall, had resolved to set apart the fifth Professor for lecturing on the subject of evangelistic theology. And a nobler subject could not be found for exhibiting the virulent disease of sin in its almost infinite variety of phases throughout the world, as well as the infinitely varied and efficacious adaptation of the gospel remedy. And he asked whether some might not be present there that day who would grant ten thousand pounds for the establishment of such a professorship or lectureship. If young men were only thereby imbued with the pure evangelistic spirit, which is that of seeking and saving the lost, even if they did not go to foreign lands, they would prove more effective men at home.

#### DEFECTS AT HOME IN REACHING THE MASSES.

Still further reverting to home subjects, Dr. Duff expressed regret to find that, in some places, the old system of house-to-house ministration had been more or less neglected, and that the neglect of this part of a minister's duty threatened to be on the increase. Instead of this, the door of every family, and not that of adherents only, ought to be knocked at in the name of Christ, not for the purposes of proselytism, but of conversion or edification of souls. As regarded the reclaiming of the masses, he said that there was something rotten and hollow in some of the existing modes of dealing with them. Their reformation is not only an object intensely desirable, but it is attended with practical difficulties of no ordinary kind, requiring the highest description of agency, with subordinate ministries. I have had many opportunities of coming in contact with them when in London, which is the greatest field of home missions in Britain. I went down to the deepest dens of misery by night and by day, and have had scowling, blasphemous audiences, before we parted, dissolved in tears. I even became a street preacher in crowded London, and have had hundreds around me. Among them were raging infidels and Papists of all kinds; and after sundry rough preliminaries, I have never seen more attentive audiences. What I am going to say is a fact which I have learned from my own experience, viz.: that so long as you are satisfied with sending down to those dens as home missionaries men who are reckoned by the world inferior or subordinate—I am not speaking of the men by themselves, for they are godly men—you will never effectually gain your end. There is in the minds of these masses a latent spirit of bitter hostility towards an ordained gospel ministry in the ordinary churches, which needs to be dispelled, and you must go down to these yourselves, and show them by your earnest countenances and love-breathing words, that you are their friends. If I had a congregation in Edinburgh, or in any other great city, I would act thus, not confining my home evangelistic labours to week days, or even the mornings or evenings of Sabbath days—I would from time to time say to my peo-



ple—"It is not right that you should be fed with what you reckon the highest seasoned food twice every Sabbath, whilst there are myriads perishing without, at our very doors, for lack of all food. We must cease to be selfish—you must deny yourselves, and I must deny myself; and therefore, in the afternoon I will get another person to take my place in the pulpit. He may not be so entirely to your tastes as your own pastor, but if not, he will at least give you wholesome and sound truth upon which to feed, and you are to remember that at the moment when he is addressing you, I am down yonder speaking to poor souls who have never got any of the bread that came down from heaven; and, therefore, in your prayers remember them and me." Ah! methinks were that done for a Sabbath or two, the minister might be able, when in his own pulpit, to set before his flock intelligence which would refresh their own souls, informing them that one had been born yonder, and another here. Then might the gleam of happiness, not felt before, be awakened in many a soul; and it would be felt that self-denying benevolence was its own reward. And, then, why should this evangelistic process be confined to the ministry?

#### ALL CAN DO SOMETHING.

Why should not all the godly membership of the church take their share, according to their varying capacities and opportunities, in this blessed work, some in one way, and some in another? If I cannot speak, I can carry with me a tract, or perhaps I can read to those who cannot read for themselves. Methinks that the churches will never be in a sound condition until somewhat of such a state of things be realized—till this development in the application of doctrine to practice is realized—till the membership of our congregations become not only hearers of the word, but, in the peculiar gospel sense, doers also; for surely Paganism itself can scarcely be so hateful to a righteous God, as that barren orthodoxy of mere abstract belief, and idle talk, and unproductive profession. Ah! were this better spirit to prevail more widely through all Protestant churches—the spirit that would prompt men to be not receivers only, but dispensers also of what they had received—the spirit that would lead all ecclesiastical bodies to make the doing of some active work for the Lord, in his own vineyard, as indispensable a condition of church membership as the abstract soundness of a creed, and the outward consistency of moral life and conduct, what a strange and happy revolution would soon be effected—how soon would infidelity and home-heathenism be cast down—what a new spirit of ennobling self-denial would be evoked—what a spirit of large-heartedness, which would flow forth in copious streams in behalf of a perishing world! Were this realized, we might then suppose that the dawn of millennial glory was upon us. But, alas! alas! though the horizon seemed already reddening with the dawn, the churches of Christ are still mostly drowsy and fast asleep. Ah! it is this that saddens my own spirit. Of the cause of Christ I have never desponded, and never will. It will advance till the whole earth be filled with his glory. He will accomplish it, too, through the instrumentality of churches and individual men. But he is not dependent on any particular church or men. Yea, if any of these prove slothful or negligent, he may in sore judgment remove their candle-stick, or pluck the stars out of the ecclesiastical firmament.

#### PERSONAL AFFLICTIONS.

Pardon me, dear friends and brethren; from peculiarity of circumstances, I have been throwing out these remarks in a crude, disjointed, unsystematized form. Take them as passing thoughts, for the right ordering or expression of which there has been no time. They have been feeble, and feebly expressed; but God can take the feeblest words of man, and bring them home to the conscience with power, and by means of them break the hardest heart. At all events, take the words as the words of one who is not likely soon to trouble you again. If it were in my power, as I once thought it would have been, but God brought me low, it was my intention to have gone largely, not only into these, but also into many other collateral themes ere I left Scotland. It so happened that originally the Lord, in his gracious providence, endowed me with a physical frame that fitted me almost to encounter any amount of labour and fatigue with comparative impunity; but from riding, as it were, on the topmost waves of active exertion, it had pleased him to lay me low; and, flinging me wholly aside, to address me as it were thus—you must now for a time at least retire from your work a shattered and broken man, and learn to bear your soul in silence before the Lord alone. Sit still, away from the world of busy men, and learn the power of solemn silence. And although I must confess that this was hard to bear, with hundreds of doors of usefulness pre-



senting themselves on every side, and that I convulsively struggled against the sentence, yet he soon made me feel that I was in the grasp of an almighty and invisible power, that held me fast, till I was made to learn the grace of patience and silently-enduring submission to his holy will.

#### FEELINGS IN VIEW OF LEAVING SCOTLAND.

And now, when God has in some measure raised me up again, you must excuse me for speaking as I have done; more especially as I am now, in all probability, about to take a final leave of dear old Scotland. When I look abroad over all Scotland, there is much to refresh, and revive, and rivet me to its very soil. Different persons are differently constituted; and I cannot help feeling that I am at times under a witching fascination, even from outward natural scenery. There are scenes in Scotland which exercise something like a magic spell over me. Though in the providence of God called upon to behold many of the fairest and grandest scenes on the face of the globe, from the Ganges on the one hand to the Mississippi on the other, I always return to Scotland discovering something of almost fresher beauty and loftier grandeur in its old familiar landscapes. And as to cities, I have felt also that we have in this, the city of our habitation, so many of the excellencies of nature and art, and in connexion with the surrounding country, so rare a combination of the beautiful, the romantic, and picturesque, that, taking it all in all, I know no other city worthy of being compared to it; and I confess that, as a natural man, all this has something of a spell-like influence over me. But, after all, it is the intellectual, moral, and spiritual scenery of Scotland that has the chiefest hold over my soul, and that now almost more than ever. I have confessed to disappointment in many respects. At the same time, I have confessed to having been greatly cheered and encouraged in others; and at this moment, when I cast my eyes from Unst, the most northerly of the Shetland Isles, to the furthest shores of the Solway Firth on the south; and from the Western Hebrides to the mouth of the Tweed eastward—there is not a district in which I cannot picture to myself some dearly beloved Christian friends in whose society I have found rich solace and sweet communion. Now apart from ties of mere consanguinity, there is a spiritual fatherhood and motherhood—a spiritual sisterhood and brotherhood—to which, agreeably to the spirit of the Saviour's remark, in many respects the renovated spirit is knit by a higher, sweeter, stronger, and holier bond than we are even to our kindred by the ties of blood alone. All these and other ties bind me to Scotland, and exercise so potent a spell over my spirit, that, at times, when I felt them in their aggregate force and weight, I am so bound and chained to the spot, as if I could never leave it. How, then, has the tie been loosened and shivered? It was, as the Psalmist says, when he had his difficulties and perplexities on another subject, by going into the sanctuary.

I do not mean this, or any other poor, lower, earthly sanctuary, but the upper—even the heavenly one, where Jehovah peculiarly manifests his presence. It was when trying at least to rise upon the poor clipt wings of a weak faith, and in the visions of faith, reaching within dim sight of the radiant throne, with its unutterable glories, and when faith caught a glimpse of that strange and mysterious one, who is the Lamb in the midst of the throne—a Lamb as it had been slain—red in his apparel, and with garments died in blood; and when the soul, lost in wonder and amaze, has tremblingly asked, who is that mysterious one? has been led immediately to look back to eternal ages, and listen to the response, this is he who was in the bosom of the Father, Jehovah's fellow, wrapt up in bliss ineffable; but such was his love to man, that he wrenched himself, as it were, from the very bosom of the Father, and came forth, His glory shrouded and eclipsed; ay, and descended to the depths of humiliation in the manger-cradle of Bethlehem.

#### ILLUSTRATES FROM HIS TRAVELS IN THE HOLY LAND.

When the soul, looking upward, has tried to realize the infinitude of that stoop, and, downward, has tried to gauge the unfathomable depths of that condescension—when one has been led, in traversing, as it has recently been my privilege, the scenes traversed by the footsteps of that incarnate Deity—and when one is brought to sit down upon that arid, naked spot at Jacob's well, and thinks that he who is the fountain of living water was for me athirst there—and turning round the flank of Olivet, and standing there, remembers that he who is the bread from heaven to nourish and feed the whole intelligent and spiritual universe, was himself an hungered there—and goes to sit down beneath the dark shade of Gethsemane, and

vividly calls to mind that he who was the joy of cherubim and seraphim, was in intensest agony of spirit there—that he who was the beauty and light of heaven—the chief among ten thousand and altogether lovely—sweated, as it were, very drops of blood there. Ah! it is when one gets a glimpse of this condescension, without a parallel and without a name, in the wide universe of God, and before which acts of self-denial and self-sacrifice, the greatest ever predicted, of the most heroic martyrs and confessors, sink into utter nothingness. O! it is then, when fortified by views and experiences like these, that one is prepared to wrench himself from all he holds most dear on the earth, whether of external or internal kind, if God in his providence beckons him. And thus it has been with me.

A few years ago I felt that God, in his providence, called me to the discharge of a certain work in Scotland. So far as concerns my individual share in it, I now feel that that work has been substantially accomplished. The Foreign Mission fund—on whose prosperity all our operations in India and Africa must, for the present depend, was in a very dilapidated state. By God's blessing that fund has been rescued from its tottering state of insecurity, and placed on a stable and permanent foundation through the working of the associational plan, with its regular quarterly subscriptions and prayer meetings, in the great majority of the influential congregations of the church; while in amount it has been doubled or trebled—all that is required being the maintenance of the present system, through proper agency and periodic visitation, as well as the extension of it to all the remaining congregations. And as the spirit of Missions rises in the church, present contributions may even be indefinitely enlarged.

#### FAREWELL TO SCOTLAND.

And now, this my home-work being for the present finished, while exigencies of a peculiar kind appear to call me back again to the Indian field, I cheerfully obey the summons; and despite its manifold ties and attractions, I now feel as if, in fulness of heart I can say, farewell to Scotland—to Scotland! honoured by ancient memories and associations of undying glory and renown! Scotland, on whose soil were fought some of the mightiest battles for civil and religious liberty!—Scotland, thou country and home of the bravest among undaunted Reformers!—Scotland, thou chosen abode and last resting-place of the ashes of most heroic and daring martyrs!—yet farewell, Scotland. Farewell to all that is in thee! Farewell, from peculiarity of natural temperament, I am prepared to say, Farewell, ye mountains and hills, with your exhilarating breezes, where the soul has at times risen to the elevation of the Rock of Ages, and looked to the hill whence alone aid can come. Farewell, ye rivers and murmuring brooks, along whose shady banks it has been often my lot to roam, enjoying in your solitude the sweetest society! Farewell, ye rocky and rugged strands, where I have so often stood and gazed at the foaming billows, as they dashed and surged everlastingly at your feet! Farewell, ye churches and halls throughout this land, where it has been so often my privilege to plead the cause of a perishing world; and where, in so doing, I have had such precious glimpses of the King in his beauty, wielding the sceptre of grace over awakened, quickened, and ransomed souls. Farewell, ye abodes of the righteous, whether manses or ordinary dwellings, in which this weary, pilgrimed body has often found sweet rest and shelter, and this wearied spirit the most genial Christian fellowship. Farewell, too, ye homes of earliest youth, linked to my soul by associations of endearment, which time can never efface. Ay, and farewell, ye graves of my fathers, never likely to receive my mortal remains! And welcome, India! Welcome, India, with thy benighted, perishing millions; because, in the vision of faith, I see the renovating process that is to elevate them from the lowest depths of debasement and shame to the noblest heights of celestial glory. Welcome, you majestic hills, the loftiest on this our globe; for though cold be your summits, and clothed with the drapery of eternal winter, in the vision of faith I can go beyond and behold the mountain of the Lord's house established on the top of the mountains, with the innumerable multitude of India's adoring worshippers joyously thronging towards it. Welcome, too, ye mighty, stupendous fabrics of a dark, lowering idolatry; because, in the vision of faith, I can see in your certain downfall, and in the beauteous temples of Christianity reared over your ruins, one of the mightiest monuments to the triumph and glory of our adored Immanuel. Welcome, too, thou majestic Ganges, in whose waters, through every age, such countless multitudes have been engulfed in the vain hope of obtaining thereby a sure passport to immortality; because, in the vision of faith, I behold the myriads of thy deluded votaries forsaking thy turbid though sacred waters, and learning to wash their robes and make them white in the blood of the Lamb. Welcome—<sup>1</sup>



the Lord so wills it—welcome, sooner or later, a quiet resting-place on thy sunny banks, amid the Hindu people, for whose deliverance from the tyrannic sway of the foulest and cruelest idolatries on earth, I have groaned and travailed in soul agony.

Fare ye well, then, reverend fathers and beloved brethren and sisters in the Lord—fare ye well in time; fare ye well through all eternity! And in the view of that bright and glorious eternity, welcome, thrice welcome, thou resurrection morn, when the graves of every clime and every age, from the time of righteous Abel down to the period of the last trumpet sound, will give up their dead; and the ransomed myriads of the Lord, ascending on high, shall enter the mansions of glory—the palaces of light—in Immanuel's land; and there together in indissoluble and blissful harmony celebrate the jubilee of a once groaning but then renovated universe! Farewell! Farewell!

Mr. Gillies then engaged in prayer; and the blessing having been pronounced, the large audience separated.

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[For the Banner of the Covenant.]

#### AN APPEAL ON BEHALF OF THE THEOLOGICAL SEMINARY.

REVEREND FATHERS AND BRETHREN,—The time has again come, for the opening of the Theological Seminary of our Church. The opening exercises, as by announcement in the last Banner, were held in the First Reformed Presbyterian Church, Broad street, Philadelphia, and were exceedingly interesting. Very able introductory lectures were delivered by the Professors—a copy of which has been requested for publication. At a joint meeting of the Boards of Superintendents and Trustees, held previous to the opening exercises, several points of vital importance, in connexion with the well-being of “our School of the Prophets,” were discussed, and a committee appointed to prepare and publish an address, presenting the wants of the Seminary, and asking the aid of the Church in sustaining it. And, we very far mistake the character of our ministers and people, if they will not at once come forward and sustain, by their prayers and liberality, this Institution of such vital importance to the Church. It would be uncalled for to speak of the necessity of such an Institution; for, although it has not, for some time back, received that warmth of support from the Church, as a whole, which such an Institution requires, yet we cannot attribute any coldness manifested towards it, as having arisen from the thought, that a well sustained and efficiently conducted seminary is not of the utmost importance to our well-being as a Church, yes, to our very existence as an ecclesiastical organization. We are convinced, that, throughout the Church, there is but one opinion on this point; and now, it is for the Church to carry her opinions into practice. By a recent act of Synod, the Seminary has found a permanent resting-place in the city of its original foundation in our country, where the majority of our ministers received their theological training, and around which are clustered many deep-cherished reminiscences of our Church in days that are past. The superintendents are alive to its interests placed in their hands. The trustees are taking active steps for its permanency and advantage, having prepared finally the charter. And the Professors come to their task, on the present season, fully prepared for the work assigned them by the Church, (as the course of instruction following will clearly show.) No efforts are being spared to make the Seminary what it ought to be. And now, that all thus far is prepared, it is for you, the ministry and membership of our



Church, to say, whether we shall have a seminary such as is requisite, or whether it shall fail. Just now, how many loud and pressing calls for ministerial help: truly, "the harvest is great, but the labourers are few." Several of our congregations are destitute of pastors, and many of our stations, which might soon be self-sustaining, are calling for services, but none can be given. The idea may be rejected by some, but it is, nevertheless, true, without a home-trained ministry, we must die, as an ecclesiastical organization. Gladly do we hail the coming among us of brethren, educated in other lands, who are willing to unite with us, and conscientiously and faithfully labour together with us for the advancement of the Reformation cause. But we want more than this. We want the sons of the Church prepared in her own schools, for the dissemination of the truth of Christ throughout the land and the world. And, on the present season, a goodly increase, from last year, of students of theology have presented themselves. Shall these be encouraged? Shall the Seminary be sustained? Shall its wants be supplied? Shall the demand for preaching, made on our various Presbyteries, be attended to? Shall we advance, with the various tribes of Zion, in doing work for Christ? Are the principles we hold, as a Church, not worth a contending for? If these questions are to be answered in the affirmative—and we mean to go forward—we must rally around our Seminary, and give it heartily and earnestly our sympathy, our co-operation, a part of our substance—our prayers.

And do any ask, What are the wants of the Seminary? In reply, we might speak of several. We might speak of a building, of a fund for students requiring aid, and of others, but we confine ourselves to its more immediate, its pressing wants. It wants a large increase of students, and how is this to be remedied? By every minister in the Church, selecting the proper young men, and directing their attention to this work; and every parent, dedicating some of his sons to this most honourable of all services. Will not every minister in the Church try how many he can prepare for it? How many fathers in the Church will set apart at least one son to the service of God in the gospel ministry? It wants also the earnest and hearty co-operation of the whole Church, in connexion with its current expenses, the salaries of the Professors, &c. Several of our congregations are marked blank for a number of years.

Fathers and Brethren,—Why are these things so? And how long are they to remain so? We hope that now as it is on a permanent foundation—as its Professors are spending their strength on it—as its superintendents and trustees are labouring for its advancement—as many of its friends in the Church desire the promotion of its best interests—that the Church, as a whole, will rally around it, and make it what it ought to be. Let no congregation remain blank on the list of its supporters. We might also say that it wants a library, and some steps are being taken by the superintendents for this object. The majority of our students are of that class, that, during their theological course, are not generally able to supply themselves with many of the books so desirable and necessary. It is true, both Professors have large and choice libraries, to which the students have, at all times, access; but few ministers, however extensive their

libraries, have duplicates of the various works; and frequently a number of students may desire to consult the same work at the same time. There are, moreover, other and stronger arguments for the immediate establishing of a library, but we press not this at present.

Brethren in the ministry, and membership in the Church, shall the number of our students of theology be increased? Shall the Theological Seminary of our Church have the earnest and hearty co-operation of the whole Church? Shall the life that it now exhibits be fostered and increased? Shall we have a Seminary an honour to the Church, adequate to our wants, and sending forth an army of preachers of the gospel that shall do much for the coming of the kingdom of our Lord Jesus Christ? It is for you to say. We hope to hear a universal affirmative response.

(Signed)

THE COMMITTEE.

*By order of the Boards of Superintendents and Trustees of the Theological Seminary.*

P. S.—All contributions, whether for current expenses, library, or other wants of the Seminary, to be forwarded to the Treasurer, Mr. Robert Steenson, 298 Frankford Road, Philadelphia.

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#### THE COURSE OF INSTRUCTION PURSUED IN THE THEOLOGICAL SEMINARY.

##### *Rev. Dr. Crawford's Class.*

The Students of Divinity meet with me three days in the week, Monday, Wednesday and Friday. Two of these days are occupied with systematic and pastoral theology. The text-books used are Dick's Lectures on Systematic and Cannon's on Pastoral Theology. Portions of these are assigned for each study. Other systems, such as Turretine, Ridgely, Brown, &c., to be consulted. The students are examined on the portion; and, in the course of the examination, such remarks are made as may be thought necessary. They are expected to make themselves thoroughly acquainted with the arguments advanced in the support of the doctrine under consideration, and to be ready with proof texts, chapter and verse of the Bible. They are expected to state the objections to the doctrine, and give the arguments by which these are refuted. They are required also to examine the Testimony of the Church, on the place in divinity, and state their views as to the errors testified against. In pastoral theology, particular attention is given to the manner of composing and delivering sermons. The more effectually to secure success in this, as also in the above study, subjects are assigned them from the Bible or the Testimony, on which they write essays or sermons, as the direction may be; and, on one day in the week, they all meet to hear these read—two students being always expected to be prepared to read an essay or deliver a sermon.

The pieces exhibited are criticised by the students as to their matter, style, and manner of reading or delivery: the Professor following and closing with his remarks on the criticisms and pieces.

The meetings are always opened and closed with prayer by the students.

*Rev. Professor Wylie's Class.*

## FIRST YEAR.

EXEGETICAL THEOLOGY.—*Hebrew*—Selections from Prose Writers, Lectures on Hebrew Grammar. *Greek*—Acts of the Apostles. *Biblical Criticism*—Lectures on Archæology, Literature, the Canon, &c. &c. *Symbolism*—Lectures on the Westminster Confession.

HISTORICAL THEOLOGY.—Lectures on Ecclesiastical History, from commencement of Christian era to A. D. 313.

EVANGELISTIC THEOLOGY.—Lectures on the Present Religious Condition of the World.

## SECOND YEAR.

EXEGETICAL THEOLOGY.—*Hebrew*—Selections from Poetical Writers, Lowth's Sacred Poetry, Lectures on Hebrew Poetry. *Greek*—The Epistle to the Hebrews, Lectures on New Testament Dialects. *Symbolism*—Lectures on the Westminster Confession.

HISTORICAL THEOLOGY.—Lectures on the History of the Church, from A. D. 313—to A. D. 1215.

EVANGELISTIC THEOLOGY.—Lectures on the Means to be used for the Evangelization of the World.

## THIRD YEAR.

EXEGETICAL THEOLOGY.—*Chaldee*—Daniel. *Greek*—Romans. *Symbolism*—Lectures on Westminster Confession.

HISTORICAL THEOLOGY.—Lectures on the History of the Church from A. D. 1215 to the Present Time.

EVANGELISTIC THEOLOGY.—Lectures on the Qualifications and Preparations for Missionary Labour.

## FOURTH YEAR.

EXEGETICAL THEOLOGY.—*Syriac*—Matthew or Psalter. *Greek*—Apocalypse. *Symbolism*—Lectures on Distinctive Principles of Reformed Presbyterian Church.

HISTORICAL THEOLOGY.—General Review of the History of the Church, History of the Culdees, History of the Reformed Presbyterian Church.

EVANGELISTIC THEOLOGY.—Lectures on the History of Missions.

## EXTRACT OF A LETTER FROM REV. JAS. R. CAMPBELL, DATED

Mission House, Saharanpur, Aug. 1, 1855.

From all I have been able to learn, I believe we are about to receive as fellow-workers in our missionary labours two choice spirits, who will do much credit to the cause. We hope they are now on the ocean, and will be brought to us in safety. May they come "in the fulness of the blessings of the gospel of Christ!" They will meet with a cordial reception from all of us, and from all the brethren in the mission. May their career be long and prosperous in India, and may many of these benighted heathen be brought to Christ through their instrumentality! We are proud to think that *five* missionaries from our church will soon be labouring on heathen ground, and on this subject, I think *pride* is even lawful. Still, let us remember this makes only the *tenth* minister a foreign missionary in our body; that is, the Christians in the United States, depending on the Reformed Presbyterian Church for Christian instruction, (for it must not be forgotten that there are some ten thousand ministers besides,) have forty-five ministers, and the heathens would have five missionaries! Now, supposing that the Christian is to the heathen world as two to eight, and



that our forty-five ministers in the United States had all the Christian world to evangelize and instruct, how would the matter stand? Here see, as 2 : 45 :: 8 : 180. We therefore should have one hundred and eighty missionaries for the heathen; and even then how far below our due proportion, when Christendom must have more than fifty thousand Evangelical Christian ministers, and there are not one thousand ministers in all heathendom! Yet we must be thankful for things as they are, and hope that still more glorious days are not far distant. The missionary spirit has evidently taken a firm hold of the church of God; and, like the leaven in the meal, it will spread till the whole be leavened and become a new lump,—and then her burning zeal, her Herculean efforts, her generous offerings to benevolence, and her personal sacrifices, will even exceed those of the primitive days of Christianity. “Glorious things are spoken of thee, O Zion!” The days of thy mourning will soon be ended. “Thou shalt then become as a crown of glory in the hand of the Lord, and as a royal diadem in the hand of thy God.” “Amen, so let it be.”

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LETTER FROM REV. JAS. R. CAMPBELL, DATED

Mission House, Saharanpur, Aug. 18, 1855.

My Dear Brother Stuart,—I had this pleasure on the 1st inst., since which no letters have been received from the United States. The mail that is just in has brought from your hand the Sabbath-school Journal containing the proceedings of the anniversary, and the thirty-first annual report, and also the Presbyterian for June 16th, with a more substantial and interesting account of the farewell meeting of our missionary brethren. This is doubtless from the able pen of our dear brother, Robert Patterson. It is easy to know his style, and lofty, burning thoughts, so full of manliness and tenderness. The speeches of the brethren must have been deeply solemn and impressive. They seem to be the very men for India. We hope they are well on their way to us by this time. We will receive them as brethren beloved, and afford them all the advice and assistance in our power on their arrival. At the meetings in the Monongahela House to dinner, and again in the Pittsburgh City Hall on the 29th May, our church stood forth before the Christian world in an *honourable* light, as taking her part in the great work of evangelizing the heathen. The impressions felt in the hearts of the members of Synod on that deeply interesting occasion, and imparted to others, were worth all the money and toil we have ever expended in this great work. How much I should have liked to witness that farewell scene! But the simple account of it, even at this place, and months after its occurrence, has moved us as by electricity. The vibrations of that sympathetic cord, which binds together all Christian hearts in every land, have been felt on this side of the world,—nay, I doubt not, they have been felt in heaven,—and who can tell when they will cease to be felt throughout all God’s moral universe? Their effects will be as lasting as eternity! How this thought should fill us with solemnity and awe on such occasions; and feeling the responsibility of all our acts, how we should endeavour to do something worthy of the high position in which God, in his providence, has placed us! Surely the missionary cause, since the day the Reformed Presbyterian Church directed her attention to it, has been the means of

immense spiritual advantage to all her ministers and people. Many a prayer it has elicited. Many a deep and cherished sympathy it has implanted in the heart. Many a benevolent feeling it has prompted into generous action. Many a well-devised plan it has suggested, and many a cause it has furnished of praise and thanksgiving to God for the displays of his grace and power in the conversion of idolaters. It has drawn away the attention of Christians from small matters of controversy, and placed before them one grand commanding object worthy of their noblest efforts. It has united their affections in a common cause. It has rendered the reading of the sacred Scriptures much more profitable, by showing how much they abound in exhortations and promises in reference to the spread of the gospel among the heathen. It has called forth on the part of devoted missionaries, as well as of affectionate parents and friends, who have cheerfully given them up to the work, a degree of Christian heroism and personal sacrifice for Christ's cause, and the world's salvation, which has, to some degree, closed the mouths of infidels, and given a demonstration to the world that there is something more in religion than they had supposed. It has been the means of bringing the wretched state of the heathen to the notice of Christians, and of exciting an interest in their behalf. It has thrown the arms of Christian love around the world, and united in the bonds of a common brotherhood, and a common faith and hope, men of all nations, and complexions, and languages. Yet this great work is only in its infancy. What must be its effects, and the reflex influence it will produce, when the whole world shall be filled with God's glory, and all the ends of the earth shall see and experience his blessed salvation?

As ever, dearest brother Stuart, yours in Christian love,

J. R. CAMPBELL.

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THE RELIGION OF JAPAN.—The letter below is exceedingly interesting, as revealing the religious practices of the Japanese. It is from W. C. Reed, one of our countrymen, who has made the first and unsuccessful attempt there to establish a commercial house. It is published with others in the *Journal of Commerce*. Mr. Reed says:—

"The religion of this country is as strange as the people themselves. Our short stay here has not afforded us much opportunity to become conversant with all their vocations and religious opinions. So far as I know of them, I will write you. First, they have no Sabbath or weeks, but divide the time by moons and half-moons. Hence the first and middle of each month is observed as a day of rest or recreation. On those days no appearance of activity is to be seen. All the houses are closed, and the inmates spend their time in eating and licentious enjoyments, to such an extent, the Russians say, as to become perfectly abhorrent to an enlightened mind. What takes place in their houses on those days I am unable to say, but I have noticed their excluding themselves from the streets on those days. Temples are built all over the country, where there is a spot sufficiently picturesque to meet their idea of a temple site. In the temple a priest lives, with as many wives as he wishes, and, to all appearances, leads a life of licentious debauchery. In front of each temple is a large bell which is sounded at certain hours of the day, or, according to my observation, at any hour it may suit the pleasure of the buns or priests, and that is a signal that he goes to prayer. None come at the sound of the bell, nor does it appear that the object is to call the people in. The priest sits down in front of an altar with a small taper burning, and with a small mallet in one hand and a string of beads in the other, he begins to hum or half sing a certain number of words—"Am Jam Am,"—at the same time rapidly striking a wooden bell or tub, and then a copper one, and so on alternately for an hour or so, except sometimes he ceases to strike with the mallet, and rubs the beads together with both hands, and renders his voice finer or more slow and plaintive. This appears to be all the worship they have, and their belief is, that the priest can and must do all the praying. There appears to be no solemnity attached to this service by the people or the priest; for, go into a temple during



prayer, and the priest gets up and begins to laugh and ask questions, &c., the same as though we entered a shop. In short, I am informed that the people in general have no respect for their priests, but treat them as we would some outcast from society. The field for missionary labour must be unlimited here. I trust, ere long, that we shall see American enterprise exhibiting itself in Japan. Not long since, some of the leading officers of this Government came to visit me on business, and their attention was attracted to a sacred picture or painting hanging on the wall. They asked me what it was intended to represent. Our Saviour in his mother's arms. They asked if people in our country had wings. I said no, they represent angels. "Aha!" said they, "angels! we have none in Japan;" manifesting the most perfect surprise and ignorance of beings like us, having wings. I asked them if they would not like some of them here. They said, "no : we like not angels."

"Yesterday, while these same officers were here discussing some question about my right to stay here, &c., the interpreter accidentally picked up the Bible lying on the table, and began to read aloud to me from the 1st chapter of Genesis; and he read four verses quite plain, and stopped, looked to me and said, "What book is this?" I told him it was the Bible, the American book of religion; that all families had one, and it was the only book in the world that told how the world and he and I originated. I asked him to take it and keep it, but he declined, saying "I cannot, although I would be glad to do so;" and at this time he got such a look from the other officers as obliged him to close it at once, and put it away. From what I have seen and what I can learn, I am convinced that the Bible and its teaching would produce a most wonderful and speedy change here; but whether or not the Emperor would allow of its promulgation here, is more than I can say. I am under the impression that he would resist it most firmly. I do hope that before this year ends, some will attempt to teach its principles here."

**FAULT-FINDING.**—There is a disposition observable in some, to view unfavourably every thing that falls under their notice. They seek to gain confidence by always differing from others in judgment, and to depreciate what they allow to be worthy in itself by hinting at some mistake or defection in the performance. You are too lofty, or too low in your manners; you are too frugal, or too profuse in your expenditure: you are too taciturn, or too free in your speech; and so of the rest. Now, guard against this tendency. Nothing will more conduce to your uncomfotableness, than living in the neighbourhood of ill-nature, and being familiar with discontent. The disposition grows with indulgence, and is low and base in itself; and if any should be ready to pride themselves on skill and facility in the science, let them remember that the acquisition is cheap and easy; a child can deface and destroy; dulness and stupidity, which seldom lack inclination or means, cavil and find fault; and every thing can furnish ignorance, prejudice, and envy, with a handle of reproach.—*Jay, of England.*

### Notices of New Publications.

MEMOIRS, INCLUDING LETTERS AND SELECT REMAINS OF JOHN URQUHART, LATE OF THE UNIVERSITY OF ST. ANDREW'S. By William Orme. With a Prefatory Notice and Recommendation, by Alexander Duff, D.D., LL.D. 12mo., pp. 420. With a Portrait. Philadelphia: Presbyterian Board of Publication, 265 Chestnut street.

The admirers of Christian character will find in this volume a rich treat. The subject of this memoir, was a young man alike remarkable for his talents and eminent personal holiness, early devoted as a missionary to the heathen, his heart was ever on that subject, though carried off by death before entering on the work. A fellow-student of the immortal missionary Duff, he breathed largely of the same spirit. Dr. Duff has given in the introduction to this work a beautiful tribute to his character. Mingling with such a spirit as Duff, and under the training of Chalmers, young Urquhart was a youth of no common character. Being of a delicate frame, disease wore stealthily on until the age of eighteen and a half years, when he was removed to the place where are the spirits of just men made perfect. We could wish to see this book in the hands of every young man in our church and in the land. Few will read it without seeing the beauty of Christian character. It is a book calculated to infuse largely the spirit of Christ among its readers.



SERMONS AND ESSAYS, BY THE TENNENTS AND THEIR CONTEMPORARIES. Compiled for the Board. 12mo., pp. 374. Philadelphia: Presbyterian Board of Publication, 265 Chestnut street. With a Portrait of Rev. Gilbert Tennent.

This book contains a variety of sermons and essays, as is seen in the title page—four sermons on the Justice of God, the Divine Mercy, the Grace of God, and the Wisdom of God in Redemption, by the Rev. Gilbert Tennent; a Treatise on the Doctrine of Predestination, by the Rev. Samuel Blair; a Discourse on Regeneration, and an Essay on the Means of Grace, by the Rev. John Blair; God's Sovereignty no Objection to the Sinner's Striving, by William Tennent, Jr.; Regeneration Opened, by the Rev. John Tennent; The Principle of Sin and Holiness, and the Spiritual Conflict, by the Rev. Robert Smith, D.D.; The Madness of Mankind, by the Rev. Samuel Finley, D.D. This volume takes us back to the early days of the Presbyterian Church in this country, and it reveals its fathers as men sound in the faith. The authors of the various subjects included were all born in Ireland. They are bright spots in the history of the Presbyterian Church of this country, to which it might be well for her sons occasionally to look; for we are convinced that the texture of the present superstructure is, if any thing, inferior to that of its foundation. In this day of glorying in the birth-place of men, which is even finding its way into the church of God, the Board of Publication, by presenting this book, has done a good work, besides giving a deep rebuke to the spirit of Americanism in the gospel of Christ. Scotch and Irish influence was the foundation of Presbyterianism in this country, and still remains as its marrow.

LEARNING TO CONVERSE. Revised by the Editor of the Board. 18mo., pp. 180. With Engravings. Philadelphia: Presbyterian Board of Publication.

This is a sequel to "Learning to Think," "Learning to Feel," and "Learning to Act." It is written in the same attractive style, and well worthy a place in all our Sabbath-schools and families.

Also published by the Board of Publication, the following Tracts:  
 THE GLORY OF WOMAN IS THE FEAR OF THE LORD. By Rev. Charles Colcock Jones, D.D. Pp. 36.  
 THE EXIGENCIES OF THE CHURCH. A Tract for the Times. By a New England Pastor. Pp. 36.  
 CAMPBELLISM—ITS RISE, PROGRESS, CHARACTER, AND INFLUENCE. By the Rev. N. L. Rice, D.D. Pp. 40.  
 THE VILLAGE CARPENTER, OR USEFULNESS IN HUMBLE LIFE. By a Canadian Merchant. Pp. 12.  
 THE DYING IRISH GIRL. Pp. 8.



### Editorial.

#### THE OPENING OF THE THEOLOGICAL SEMINARY.

It will be seen by the address in the present number that the Seminary has opened with encouraging prospects,—its students increasing, and its professors prepared for a full and thorough course, as the course of instruction indicates. We ask for it the prayers of the church, and the sympathy and liberality of our people. We hope soon to hear of liberal responses in answer to the appeal.

## THE CLOSING OF THE YEAR.

The present number closes the present year, and by it we are reminded with what rapidity and certainty we are approaching the closing scenes of life. How loud are the calls on us for diligence, earnestness, and activity, in the service of our Lord Jesus Christ, and how many the causes of rebuke for apathy in this work in the year now drawing to an end! We have much to mourn over during the past year, and yet we have much on account of which to be encouraged as a church. Our missionary force has been increased, our other schemes in the church are progressing, and from many quarters we hear of encouraging prospects. As a church we have a work to do in this land, and among the heathen. The day is far spent, the night is at hand. Let us listen to, and learn from the word of inspiration, and be not weary in well-doing, for in due season we shall reap if we faint not.

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## DR. DUFF'S FAREWELL SPEECH.

We insert entire Dr. Duff's farewell speech, delivered in Edinburgh previous to his departure for India. We know it will be appreciated by our readers, who will rejoice to have it in a form to be preserved as another and the last memento of this great and good man. He has gone to India, to the field of his labours, to the place of his death; but he still lives with us; his memory is bright in the Christian church; and while a missionary lives, while a heathen exists, while work is to be done for God on the earth, the name of Duff will be cherished. Immortal Duff! thou art gone to finish thy work on earth. May God go with thee, and may thy noble works and burning words, thy fervent zeal, thy earnest spirit, rouse us who are left behind to follow in thy work, until "earth's remotest nation shall have learned Messiah's name!"

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## TO CORRESPONDENTS.

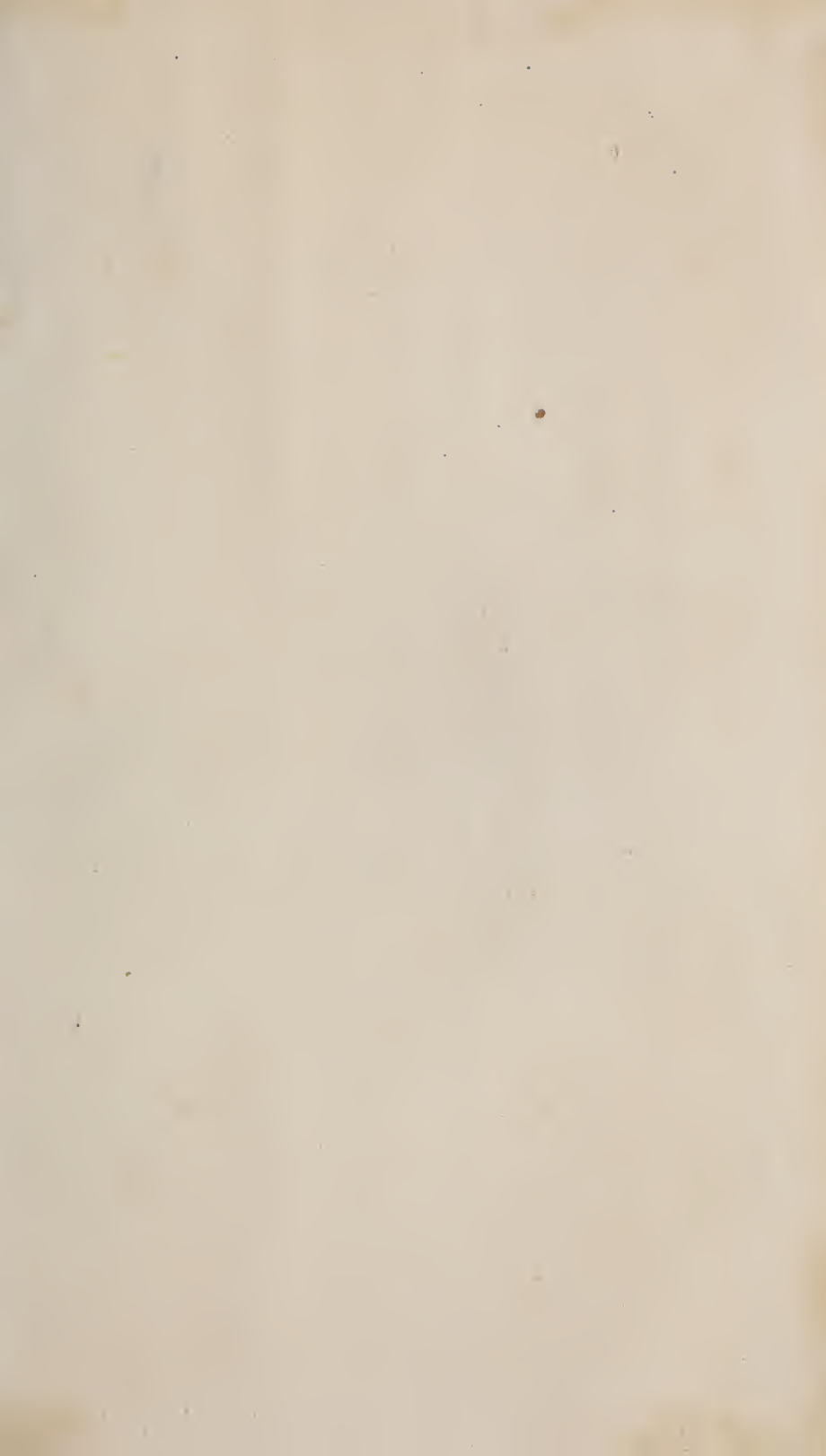
Answers to Inquiries, The Support of the Ministry, Report of the Action of the Chicago Congregation on Rev. A. M. Stewart's Removal, and Reply to an Inquirer after Statistics, will appear in our next. A communication was also received from the Ohio Presbytery, which has been lost in the printer's office. It did not come through the hands of the editor. The printer does not know from whom he received it. Would its author please send another copy, care of Geo. H. Stuart, Esq.? We again ask for communications from our ministers and members.

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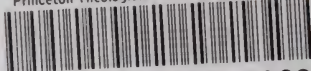
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